7: Evreux--13 (1611-13) 1864 Tupinamba
116, 224

Sea cows [AM: that is to say manti or "lamantins"] are caught when eating grass along the shore. The natives slip up from behind with their canoes and pierce them with two or three harpoons, the carcasses are drawn to land, divided and salted.

[AM: This type of hunting was perhaps introduced by the Frenchmen. The Tupinamba do not seem to have had harpoons and besides were not in the habit of salting meat.]

7: Evreux--13-14 (1611-13) 1864 Tupinamba
116, 317

In Maranhao salt was secured from natural deposits along the sea shore. [14] It could be obtained only in the dry season, for in the wet season the shore was flooded. [AM: summarized]

7: Evreux--14 (1611-13) 1864 Tupinamba
116, 608, 574, 836

The Frenchmen were scattered around the villages so that they might live according to the custom of the country, which is that one should have chetouasaps, that is hosts or compères, to whom goods are given instead of money. The hospitality or "comperage" is very intimate, since they regard you actually as their children; as long as you live with them, they go hunting and fishing for you, moreover, they used to give their daughters to their compères". These girls were then called Mary and this name was followed by the name of the Frenchman in order to show the relationship with a Frenchman. Thus by saying Mary so and so, they referred to the concubine of a man.

7: Evreux--15 (1611-13) 1864 Tupinamba
116, 622, 554

The natives came bringing their wives and children and food to work under the leadership of their chiefs. This is a custom observed in all important enterprises. Not only do their chiefs go with them, but they also walk ahead of them.

7: Evreux--16 (1611-13) 1864 . Tupinamba
116, 461, 152

The Tupinamba who had been summoned to build a fort for the French worked with great ardor showing by words and gestures a great energy. You would have said that they were going to a betrothal rather than to work. They did not stop laughing and playing with each other. Everyone went running to the pits to carry soil to the terraces. There was among them competition which was far from little as to the one who could make more trips and carry more baskets of earth.

No people are better than these when they want to work. They do not care for food or drink until they finish what they are doing. In the midst of hardships they never stop laughing, shouting, and singing to stimulate each other. If you are harsh with them and attempt to force them to work with threats, they never do good work; for they never force their children nor their slaves, but use only gentle ways.

7: Evreux--16-17 (1611-13) 1864 Tupinamba
116, 857

Not only the men worked [17] but also the women and the children. They had made small baskets for the children so that they could carry the soil according to their strength. I have seen some of these children who were no more than two or three years old load their little baskets with their hands since they were not strong enough to use shovels or other carrying devices.

7: Evreux--17 (1611-13) 1864 Tupinamba
116, 211, 861

I asked the old men why they allowed the children to work [AM: building a fort] for they amused the spectators and especially their parents more than they advanced the work, and besides being naked and soft they were in danger of being hurt by some landslide. This was their answer as conveyed by the interpreters, "We are pleased that our children work with us to build this fort so that when they are old they may tell their children about it and these in turn their descendants". "This is the fort that we and our fathers have built for the French, who brought Fathers to make houses for God and defend us against our enemies."

This method to make the children remember what is going on is common in everything. By this they compensate for the lack of writing and they can transmit past events to the centuries to come. Often they speak about the past in their forefathers' time or when they were young and they teach these things to their children as we shall mention later on.

7: Evreux--21 (1611-13) 1864 Tupinamba
116, 567, 726

Four or five hundred leagues is for them a trifle when they want to attack their enemies. Though they are naturally shy and timorous once excited by fight, they resist until they have no more weapons and they resort to the use of their teeth and nails against their enemies.

Most of their wars are waged by ruse or shrewdness. They attack their enemies at dawn in their very houses. Those who have good legs escape, but old people, women and children remain as hostages and they are taken to the land of the Tupinamba. Under the pretense of barter, they travel along the rivers where their enemies live and they make beautiful promises and show them their *caramenos* or baskets in which they put their most precious things. When they see an opportunity, they attack these simple-minded fellows, killing some and taking the others prisoner. For that reason they distrust each other and refuse to have peace with them considering them traitors.

7: Evreux--22-23 (1611-13) 1864 Tupinamba
116, 322, 501

....the men employ themselves making canoes or repairing those which were already made, so that they would be fit for such expeditions. These canoes must be long and wide to contain several persons and carry their weapons and their provisions, and nevertheless they are made of a single tree. They cut it at the foot, trim the branches and leaving only the trunk straight from one end to the other. They split and remove the bark with some of the wood to the width and depth of half a foot. They put fire in the rent with dry shavings which burn leisurely within the tree. As the fire burns, they scratch the charred parts with a steel adze [tille] and they continue until the whole tree is hollowed within, only leaving walls two fingers thick. Then with hand spikes they shape it into form and length. These war canoes can sometimes [23] carry two or three hundred persons with their provisions. The paddling is done by strong and robust young men chosen for that purpose. Each holds a paddle about three feet long and they strike the water perpendicularly and not crosswise.

7: Evreux--23-24 (1611-13) 1864 Tupinamba
116, 301, 825

They prepare feathers for the head, arms, and waist and for their weapons. For the head they make a whig of feathers from small red, yellow, greenish-blue, or violet birds which they fasten to their hair with some sort of gum. Around their foreheads they put large ara feathers or those of other red, yellow or greenish-blue birds in the form of a mitre and they tie them behind the head. They put round their arms feather bracelets of different colors, woven with cotton thread. . . . On the buttocks they have a wheel of tail feathers of ostriches which are suspended from the neck by two cotton strings painted red and crossed on the back. They look like plucked ostriches. . . . I asked through the intermediary of an interpreter why they wore these ostrich feathers on their buttocks. They answered that their ancestors had handed that custom down in order to teach them how to behave in war, [24] imitating the nature of the ostrich, when knowing itself strong walks bravely against those who pursue it, but knowing itself too weak, escapes throwing stones and earth at its enemies, as we must do.

7: Evreux--24-25 (1611-13) 1864 Tupinamba
116, 301, 533

. . . These savages imitate in everything the perfection of the birds and animals in their country. They compose all the songs which they recite in their dances about that perfection. The birds of their country being covered with three colors, especially red, yellow and greenish-blue, they like clothes and textiles of these colors. Jaguans and boars being the fiercest animals of their land, [25] they take their teeth and insert them into their lips, cheeks and ears in order to look fierce. The feathers of the weapons are put at the end of clubs and bows. Short, so prepared, they drink their wines made of mouay publicly to say farewell to those who remain behind.

7: Evreux--25-26 (1611-13) 1864 Tupinamba
116, 773

There is a general rumor among these savages that the Amazons exist and that they live on a relatively large island surrounded by the Maranhão river. . . . These Amazons were formerly wives and daughters of Tupinamba who went away under the persuasion and the leadership of one of them. Reaching the country along the river and noticing a beautiful island, they settled on it and once a year, in the cashew season they accept the company [26] of the men living in the nearest villages. If they give birth to a boy, the father takes him after weaning. If the child is a girl, the mother keeps her. This is the rumor.

[AM: Text of the speech delivered by Capiton, a native who after having lived with the French tried to excite the Tupinamba against the colonists.] He started to visit the villages of the island in which he thought that there might be people dissatisfied with the French, and there in the huts and in the carbets (meetings), according to his custom, beating his thighs with the flat of his hands he spoke: "Ché, ché, auaeté. ché, ché, ché, pagy ouassou, ché, ché, ché, ché, aiouka pais, etc. I, I, I, I am furious and brave. I, I, I, I am a great sorcerer. I, I am the one who kills the missionaries, etc. I caused the death of the Father who died and is buried at Yuiret, where lives the Pay ouassou, the great Father to whom I send all the troubles he has, and I shall cause his death as I did for the other. I shall vex the French with diseases and I shall put in their feet and legs so many worms that they will be obliged to return to their country. I shall destroy the tubers in their plantations so that they will starve. I lived with them and ate in their company and I observed them when they served Toupan. But I discovered that they did not know anything as compared to us pagis, sorcerers. We shall not fear them and if we have to march against them, I want to walk in front of them, because I am strong and courageous." For three months he went through the island making such speeches without our knowing anything. When things are of public interest they are secretive, but they easily disclose private enterprises.

7: Evreux--37 (1611-13) 1864 Tupinamba
116, 574, 609

They (the French) were received with marks of approval, many tears and daily and nightly dancing: wines were prepared in great abundance, wild pigs and other game were brought up: many girls among the prettiest were offered.

7: Evreux--39-40 (1611-13) 1864 Tupinamba
116, 301

These savages [AM: Tabayara living on the Mearim] used to look for these green stones [MC: emeralds] which they put in their lips and which they also traded with their neighbors. The Tupinambos and Tapouis make much of these stones. I have seen [40] a Tupinamba give 20 crowns worth of merchandise for a single lip stone. A long-haired Indian came here in full array. He wore in his ears two deer horn branches and four doe teeth, very long. He was very proud of these ornaments which were nicely adjusted. Most of the people, and especially the women, only have wooden ornaments, round and rather thick, about two fingers in diameter. You can imagine the size of the hole in their ears. His greatest boast was one of these green stones, four fingers long and very round which I did like very much. I wanted to purchase it to take it to France and I asked what he wanted for it. He answered: "Give me a French boat full of axes, bill-hooks, dresses, swords and arquesbuses."

7: Evreux--40
116, 301, 304

(1611-13) 1864

Tupinamba

An old man wore in his lip a labret that was oval and as big as the flat of the hand. He had had it for a long time without removing it, and it was incrusted in his chin, the flesh having covered the rims and taken the oval shape of the stone.

7: Evreux--41 (1611-13) 1864 Tupinamba
116, 461, 622, 512

Their chiefs work like the lesser people, but their work is regulated. They get up at dawn, have their breakfast, then taking their wives and children with them, they go together, shouting, singing, and laughing to till their gardens. When the sun is strong, that is to say, about ten, they leave work and they go to eat and sleep. At two in the afternoon, when the heat decreases, they return to work until night.

7: Evreux--42 (1611-13) 1864 Tupinamba
116, 273, 527, 533

The chiefs, who generally keep open house and who, therefore, must have large fields, organize a general caouin (drinking bout) to which they invite everybody on condition that they will help cut down the trees that cover the fields. This is done with great rejoicing in one or two busy mornings. Then they all drink in the hut of the man who started to work. Every one helps himself to the wine, if it is ready, and praises its strength. They improvise songs which they recite while walking around the hut to the rhythm of their rattles. They utter such and such words: "O the wine, the good wine, we shall drink to our heart's content. O the wine, the good wine it is not lazy." They call lazy any wine that has not the strength to inebriate them immediately and does not provoke vomit so that they may start drinking again. The girls wait during these parties. They sing and dance to their heart's content. Those who are drunk are put to bed. They rarely quarrel, but they are joyful and amusing in their drinking, especially the women, who make all sorts of antics that may drive the sadest and sulkiest men to laugh. As far as I am concerned I admit that never in my life have I heard so much laughing as when these women were fencing with wooden bowls full of this wine, drinking each other's health, and making all sorts of faces and movements.

7: Evreux--42-43 (1611-13) 1864 Tupinamba
116, 439

The Tupinamba of Maranhão went with the French to see the Tabayara and get from them women and products of their industry. The Tabayara were better artisans [43] than the Tupinamba and their goods were highly esteemed among the Tupinamba.

7: Evreux--43
116, 534

(1611-13) 1864

Tupinamba

They have whistles and flutes made of the leg, thigh and arm bones of their enemies. They give a clear and sharp sound. They sing with them their ordinary tunes, especially when they have their drinking bouts and when they go to war.

7: Evreux--43
116, 581

(1611-13) 1864

Tupinamba

Young girls do not despise union with old and decrepit men, on the contrary, they regard marrying an old man as an honor, especially when he is a chief, and I used to be surprised and to consider improper the fact that girls fifteen and sixteen would be married to these old men, which is contrary to the Tupinamba custom of young girls spending their youth as easy women and then taking a husband.

The marriage with old men occurred among the Tupinamba tribe of the Rio Mearim.

7: Evreux--44 (1611-13) 1864 Tupinamba
116, 304, 765

They incise their bodies for two reasons: in regret and perpetual mourning for the death of their relatives who have fallen into the hands of their enemies and their manifest intention to avenge their death, and to show their courage and strength. It is as if they were symbolizing by these scars that they are not going to spare their blood or life in taking revenge. In fact, the more marked they are, the more gallant and courageous they are considered. In this they are imitated by courageous and gallant women.

7: Evreux--45 (1611-13) 1864 Tupinamba
116, 765

As soon as the women and girls are sure that their fathers or husbands have been killed in war; they cut their hair, shout and lament terribly, and incite their fellow tribesmen to take revenge, by getting their weapons and pursuing their enemies.

7: Evreux--45-46 (1611-13) 1864 Tupinamba
116, 727, 567

[MC: explanation for his reluctance to work given by a Tupinamba slave of Père d'Evreux.] "you have not put your hand on my shoulder in war, as did the one who gave me to you when he took me. . ." [46] When a man falls a prisoner, the one who captures him strikes him on the shoulder with his hand saying: "I make you my slave". Hence this poor captive, no matter how high he may have ranked among his people, recognizes himself as a slave and a defeated man, he follows the victorious man, serves him faithfully without having to be watched. He is permitted to go to and fro, does only what he wants, and generally marries the daughter or the sister of his master, until the day when he is to be killed and eaten.

7: Evreux--48-56 (1611-13) 1864 Tupinamba-1-5
116, 567, 684, 837

The war prisoners cannot have sexual intercourse with their master's wife. The penalty is being shot with arrows on the spot. The woman culprit was either killed or thrashed and sent back to her parents. This was considered a great shame, as great as when among us a lady has an affair with a valet.

Girls are not despised for being promiscuous, as long as they remain unmarried, but as soon as they have [49] accepted a husband , if they yield to somebody else,besides being insultingly called patakere [AM: prostitutes] they are at the mercy of their husbands who may kill, thrash, or repudiate them.

[AM: Yves d'Evreux tells the story of the wife of a chief who had intercourse with a slave, who more or less forced her. She was surprised by her husband who took her to her parents and wanted to kill the slave. [50] Later on her husband took her back and was very reluctant to whip her as he was ordered to do by the French. Summarized]
[52] Slaves, men or women, cannot marry without their master's consent. The man and woman have to stay together and the children of such a union belong to the master. The Tupinamba, as a rule, marry the women slaves and give their own daughters or sisters to the young prisoners, in order to increase their household and take care of the kitchen. . . . [53]

The slave girls who remain unmarried do as they please unless their masters object to such and such a man; but the master cannot prevent them. . . . since they may tell him very clearly: "Why don't you take us as wives since you don't want anybody to love us."

Slaves must bring their fish and game and deposit everything at their master's or mistress' feet. He or she after having selected what they want, give them the rest to eat.

They cannot do anything on behalf of someone else without a previous word from their master, otherwise the goods could be retaken as something which belonged legitimately to the slaves.

They are not allowed to leave the hut through the walls made of pindo or palm branches, infraction is punished by death. They have to pass through the door, though for the Tupinamba it is a matter of indifference whether they pass through the door or through the palm walls.

They must not attempt to run away, otherwise if they are retaken it is the end of them: they have to be eaten. They then no longer belong to the master, but to the community, and therefore when a fugitive is taken back to the village, the old women [54] go to meet him shouting to those who bring him back: "He is ours, give him to us, we want to eat him." They strike their mouths with their hands and shout to each other in a certain tone: "We shall eat him, we shall eat him. He is ours."...

If they die a natural death and are thus deprived of the honor of dying in battle, that is to say, killed in public and eaten, just before they breathe their last, they are dragged to the woods, where their skulls are smashed and their brains spilled. The body is left to be devoured by the birds...if by chance they are found dead in their beds, they are dragged by their feet across the bush and their skulls are smashed....

They have a great many privileges which induce them to stay willingly with the Tupinamba, without running away; considering their master or their mistress as actual parents because of the gentleness with which they are treated when doing their duty. They are never shouted at or molested in any way, they are never beaten. They bear with many things in them that are not [55] against the custom. They feel a great sympathy for them and when they see that the French are rough with them, they would cry. If they complain of the French they believe them and give credit to their sayings. If they run away from the French, they hide them, they feed them in the woods, they visit them there and the girls go to sleep with them, telling them everything that is going on, advising them as to what they have to do. Therefore, it is very difficult to capture them even with twenty men. They never act that way with slaves belonging to their countrymen....

[AM: Father Yves d'Evreux had a captive whom he reminded one day of the fact that if he should become a Christian he would not be eaten. The Indian answered: that he did not care whether he was eaten or not, because when you are dead you do not feel it] "but, I should be sorry to die in my bed and not as an important person in the middle of dances and drinking, and not to be able to take revenge before dying on those who are to eat me. Whenever I remember that I am the son of an important man [grand] in my country and that my father was feared and that everybody gathered around him to listen to him when he went to a carbet (meeting in a hut). Now I see myself a slave without being painted and no feathers attached to my head, my arms, around my wrists, as the important people [grands] of my country are decorated, then I want to be dead, especially when [56] I remember that I was captured as a child with my mother in my country. I was taken to Comma and there I saw my mother killed and eaten. She loved me dearly and I regret being alive."...After his mother's death the boy had been adopted as a son by his master and mistress and he used to call them parents. He always referred to them with great affection though they had eaten his mother and had been planning to do the same with him just before we arrived on the island. His masters took the trouble to visit him at our place, though they lived more than fifty miles away.

Prisoners have other privileges. They can court unattached girls without any danger, even the daughters of their masters, provided they are willing to be true....However they retire to small cabins in the woods where the girls meet them at a set time in order to prevent being slightly blamed for having intercourse with slaves, for they are girls of good birth. But even this moral reprobation is so light, that it provokes more laughter than dishonor.

Prisoners go freely to drinking parties and public dances, dressing in a thousand different ways, either painted or in feathers when they can get them, being difficult to obtain because they are fairly expensive.

With the children of the house they behave as if they were brothers. In short, they live very freely in captivity.

7: Evreux--58
116, 527, 574

(1611-13) 1864

Tupinamba

A chief had invited to a drinking party not only the people of his own village, but those of the villages in the vicinity.

7: Evreux--58-59 (1611-13) 1864 Tupinamba
116, 273, 578

[AM: Summary: In a drinking bout, when they were already drunk, a man who quarreled with his brother, fell on his arrow as he was about to fight with him. [59] He hurt himself so badly that he died.]

7: Evreux--61 (1611-13) 1864 Tupinamba
116, 606

[AM: a man praising his son says among other things:] "He always obeyed his mother-in-law who likes him as if he were her own son."

7: Evreux--66-67 (1611-13) 1864 Tupinamba
116, 622

...One day I went to visit the Great Thion, chief of the Green Stones,...he was under a tree weaving a hammock on a loom...I had the interpreter who was with me [67] ask him why he amused himself thus. He answered: the young people watch my actions and whatever I do they do: if I remain on my hammock and swing and smoke tobacco, they wish to do the same; but when they see me go to the woods with my hatchet on my shoulder...or when they see me making beds, they are ashamed of doing nothing...

7: Evreux--71 (1611-13) 1864 Tupinamba
116, 153, 211

They have excellent memories and they always remember what they have seen or heard and they can tell you all the circumstances of place, time, and persons, the things said or done. They trace with their fingers in the sand the geography or natural representation of what they want to convey.

7: Evreux--71 (1611-13) 1864 Tupinamba
116, 537, 574

They recite all the past events from time immemorial and this all according to tradition. The old men used to tell the young men who were their grandparents and forefathers what happened in their time. They do this in their assemblies (carbets) and also in their huts, sitting early in the morning and exhorting their people to listen to their speeches. They do the same when visiting. Then embracing each other and crying tenderly, they repeat, the one after the other, all about their grandparents and forefathers and what happened in times past.

7: Evreux--74 (1611-13) 1864 Tupinamba
116, 264, 431

. . . They live peacefully together, sharing fish, game and other foods with their fellow tribesmen and they never eat secretly. One day at the village of Ianouaran there was nothing to be eaten but flour. A young boy came with a partridge, which he had killed. His mother plucked it, boiled it, and them mashed it in the mortar. She chopped mandioca leaves, which she mixed with the meat and manioca flour. She kneaded small balls which she sent to all the families in her hut. . . .

A group of hungry savages were able to catch only one crab which they cooked and rolled in flour they borrowed from me; they sat on the ground in a circle and each took a morsel. There were 12 or 13 of them. You can imagine how much each one had since the crab was no larger than a hen's egg.

7: Evreux--74-75 (1611-13) 1864 Tupinamba
116, 156, 431, 574

Generosity is great among them and they shrink from stinginess. [75] If somebody wants something belonging to another person, he frankly says so. The object must be very dear indeed to its owner if he does not give it immediately, provided that the giver will receive in return from the person he has obliged anything that he wishes at any time he asks for it.

They show their generosity more toward strangers than to their fellow-countrymen, so much so that they become poor from bestowing their goods on strangers who come to see them. They consider themselves rewarded if they are held as liberal by those who do not belong to their tribe and they think that their fame will fly to far away regions and that they will be reputed there as great and wealthy. So they make visits to places one, two and even three hundred leagues away, in order to be esteemed for their generosity.

7: Evreux--75 (1611-13) 1864 Tupinamba
116, 685, 578

They never steal from each other and all their belongings are exposed to everyone, suspended from the posts and joints of their huts. . . . Now they have learned to steal from the French. They call stealing monda and a thief is mondaron. This is such a great insult to them that they change color when it is used; just as to call a woman thief and menondere double whore, which is different from simple whore patakuere, is the worst thing that can be said. You are rewarded in kind when you call them thieves.

7: Evreux--77-78 (1611-13) 1864 Tupinamba
116, 561, 844, 853

The first age grade for legitimate male children is called peitan, that is to say, child out of its mother's stomach. As soon as it is born the child is washed in a brook or in a pot full of water. He is placed in a little hammock, his limbs are perfectly free without any garment on the body or on the head. He has to be content with his mother's milk and corn grains roasted on coal and chewed by the mother who reduces them into a mush with her saliva. [78] The mother puts the mush into their mouths as birds do, that is to say from mouth to mouth. It is true that when the child is stronger, through knowledge and natural inclination, you can see him laugh and play and jump as children do on their mother's arms, looking at her when she is chewing their food with force. The child stretches its hand toward its mother's mouth and receives the food in its little hand and it brings it to his mouth. When satisfied, he throws the surplus to the ground and turning his head touches with his hands his mother's mouth giving her to understand that he does not want any more food. The mother complies and never forces the child's appetite never making the child cry. If the child is thirsty he knows how to ask by gesture for his mother's breast. . . . Babies do not cry much as long as they can see their mothers and they remain where they have been placed. When the women go to work in the fields in the forest they leave the baby naked on the sand or in the dust, though the sun may shine upon its head or body.

7: Evreux--78-79 (1611-13) 1864 Tupinamba
116, 561, 855, 868

The second period in life begins when the child starts to walk by himself, though confusingly enough they still call him [79] peitan (baby). . . . The second grade is called kounoumy miry, small boy, and lasts to the age of seven or eight. During all that time they do not get away from their mothers and they do not follow their fathers. Moreover, they are still nursed until the time when on their own initiative, they give it up and get used to eating heavier food like the adults. They [MC: adults] make for them [MC: children] small bows and arrows proportioned to their strength. The boys gather pumpkins and put them up as targets, then shoot at them, beginning this practice so early in life that they train their arms and sight in marksmanship. Children are neither spanked nor whipped, but they obey their parents and respect them. . .

7: Evreux--79-80　　　　　(1611-13) 1864　　　　　Tupinamba
116, 766, 593

If a child of that age (from two to eight) dies, the parents show extreme grief and keep an eternal memory in their hearts and remember them in their ceremonial laments. They remember them in all their crying ceremonies, indulging in sad memories, which they recall to each other. They cry on such occasions as the death of their little boys and call them by a [80] special name ykounoumirmee-seon, the little boy who died in childhood. I have seen some of these crazy mothers crying bitterly in the fields, or among the forests completely alone. Sometimes they stop and squat in the middle of the road: "Alas they say, we just remembered the death of our small child, che kounoumirmee-seon, the one who died in his early childhood." Then they start again to cry and break into tears.

7: Evreux--80-81 (1611-13) 1864 Tupinamba
116, 561, 857, 868

The third grade includes the children between 8 and 15. The boys are then called kounoumy. At that age they do not stay any longer at home with their mothers, but follow their fathers and learn how to work by observation. They do their best in order to secure food for their family, they go to the bush to shoot birds, they go to the sea to pierce fish with their arrows. It is something worth seeing, the ingenuity with which they sometimes spear three fish with one blow. They catch them also with a line made of toucon or in poussars which are a kind of fulling board or little seive. They gather loads of oysters or clams and bring them home. They are not compelled to do this, they go [81] of their own accord and they admit that this is the duty of their age grade and that their elders have acted in the same way.

7: Evreux--81-82 (1611-13) 1864 Tupinamba
116, 561, 883

The fourth grade is made up of the kounoumy ouassou or big boys between the ages of 15 and 25. They give themselves energetically to work. They get used to paddling and therefore are selected as paddlers in war expeditions. They make the war arrows. They also go hunting with dogs and train themselves in shooting and spearing large fish. They do not yet wear karaiobe, that is to say, a piece of cloth tied up in front to conceal their genitalia as married men do, but they cover that part of the body with a palm leaf. They can talk freely with their elders, with the exception of such meetings as the carbet, where they have to listen. They are ready to be helpful to those who are older. During this period they are most helpful to their fathers and mothers by hunting and fishing. They are the more so in that they are unmarried and therefore are not obliged to maintain a wife. For this reason their parents are deeply chagrined when they die at this age. They give them a new name in sign of grief, which [82] is ykounoumy-ouassou-remee-seon, that is to say, the big boy who died in his adolescence.

7; Evreux--82
116, 561, 885

(1611-13) 1864

Tupinamba

The fifth age grade is between 25 and 40 and those between these ages are called ava. . . . Ava-ete means strong, robust, valiant, fierce. They are then good warriors, but not war leaders. They look for wives during this period.

7: Evreux--82-83 (1611-13) 1864 Tupinamba
116, 583, 606

. . . The girl's only dowry is a few gourds which are given to her by her mother. . . The father-in-law gives to his daughter's husband 30 to 40 chunks of wood which are taken to the bridegroom's quarters and with which he builds the nuptial fire. The newly married is no longer called ava, but mendar-amo. Although a young man be married and a young woman as well, that does not free them from their natural obligations to aid their parents, thus remaining always obliged to obey them, and assist them in making their gardens. [AM: summarizes the following] A girl blamed her young husband for serving a French missionary and neglecting her own father, [83] "You know that my father's fields have to be cleared and that he lacks food. Don't you know that I have been given to you on condition that you help him and assist him in his old age. If you intend to abandon him I shall return home."

7: Evreux--83-85 (1611-13) 1864 Tupinamba-1-
116, 561, 888

The sixth degree includes, the years from 40 to death, and this degree is the most honorable of all, it is this one which crowns with respect and majesty the brave soldiers, and prudent chiefs among them:. . . those of this age are honored above all those who are below them in age. The one who has achieved this degree is called Thouyuaĕ, that is to say ancient and old man: He is not more assiduous than others in work, for they work at their will and ease, and more [84] to serve as an example to the youth and to follow the custom of the nation, than for any other reason: he is listened to with silence in the Carbet and speaks slowly and gravely without falling over his words and explains clearly what he wishes to say, . . . At a Kaouinage [MC: drinking] feast, he is the first seated and served; and among the young women who pour the wine and present it to him, the most honorable serve him, these are the young girls most closely related to the host. In the dances which occur, the old men entone the chants, and give the key, beginning with a very low voice, but grave, always maintaining almost the same time as our music. Their wives take care of them,wash their feet, bring them their meals, and if the food is difficult to eat, they prepare it so it will be easier. When one of their number dies, the old men pay him honor, weeping like the women, and calling him. It is true that if he dies in battle, they call him by another name which is marate-Kouapee-seon, that is, old man dead in the midst of weapons: which ennobles also the children of the latter and all his race, . . . [85] Those who die in their own beds

7: Evreux--83-85 (1611-13) 1864 Tupinamba-2
116, 561, 888

are not without honor, each one is judged according to his merit, and is called Theonsouyee seon, that is, the good old man who died in his own bed.

7: Evreux--86-87 (1611-13) 1864 Tupinamba
116, 561, 853, 857

In the first period [MC: i. e. before the child has begun to walk] there is no distinction made between male and female, both being called Peitan. . . The second period makes distinctions as to age, sex and duty: by age between daughter and daughter, by sex between girl and boy and by duty between the younger to his elder. This period includes the first seven years and the little girl in this period is called Kougnantin-myri, that is the little girl. During all this period, she remains closely attached to her mother, being suckled a year longer than the little boys, I have seen them over six years of age, suckling their mother while at the same time eating all sorts of meat, and talking and running like the others. While the boys use bows and arrows at this age, the girls amuse themselves copying their mothers in spinning cotton, making little hammocks, as is the custom for little girls of this age to amuse themselves with several light tasks, stirring the earth, copying the work of the more [87] experienced to make vases and dishes. . . the father as well as the mother lavish their love on the son especially, that which is the daughters receive is only accidental. . .

7: Evreux--87 (1611-13) 1864 Tupinamba
116, 561, 836. 883

Girls in the third period, between 7 and 15 are called kougnantin, that is to say girls. At that age most of them lose their virginity. . .and they believe that after that age they must not be found with it. They learn then all the duties of a woman: to spin cotton, make hammocks, weave course fabrics, sow, plant, flour and wine making, and cooking. They remain silent when they are in a company with men. Generally they speak very little at that age, when they are not together with other girls.

7: Evreux--87-88 (1611-13) 1864 Tupinamba
116, 561, 882

Girls of the fourth period, between 15 and 25 are called kougnanmoucou, that is to say girl or woman fully developed. . . . [88] They do the housework, taking their mother's place and take care of the things necessary for the family to subsist. At this period they are soon demanded in marriage, unless their parents are reserving them for a Frenchman, in order to have an abundance of merchandise. If not they are soon given in marriage.

7: Evreux--88 (1611-13) 1864 Tupinamba
116, 561, 593, 595

A married woman is called kougnan-moucou-poire, married woman, in the prime of life. From then on she follows her husband wearing on her head and her back cooking utensils and the food for her husband. . . . These savages like to have numerous wives following them, wearing their luggages. They are esteemed and honored according to the number of wives whom they have.

7: Evreux--88-89 (1611-13) 1864 Tupinamba
116, 844, 846

Pregnant women are called pouroua-bcre, that is to say pregnant women and they do not stop working until the time of childbirth, as if they were not handicapped. [89] Even at that time the pregnant woman is not overcome by pain, she remains sitting, surrounded by the neighborhood women whom she has invited some time before, at feeling the movement of the foetus, with these words: "Chemen-boüirare-kouritim", "I am about to give birth." The rumor goes around that such and such a woman is about to give birth saying these words and adding the proper name of the woman who is in labor, ymen-bouïrare, such and such is in labor. The husband is there with the neighbors. If the childbirth is difficult, he presses his wife's stomach to expel the child. When the child is born, he lays down, to observe the couvade. His wife works as usual and all the village women come to see him and console him about the pain and sufferings he has gone through at making this child. He is treated as if he were sick and tired, and does not leave his bed.

7: Evreux--89 (1611-13) 1864 Tupinamba
116, 561, 885

The fifth degree includes the years 25 to 40, during which time the woman is at the height of her vigor as well as the man; and is called by the general title Kougnan, without other addition, which means in French, a matron [maistresse femme] or a woman in the prime of life. During this period the Indian women still have traces of the beauty of their youth, nevertheless they are beginning to decline...and starting to be ugly and dirty,...

7: Evreux--90 (1611-13) 1864 Tupinamba
116, 561, 887

The sixth degree from 40 to the end of life includes the women called ouainuy. During these years they still produce children. They have privileges as family mothers. They preside at the drinking bouts and other revelries. They are the mistresses of the caouin, where the women talk. When they were allowed to eat their slaves, the old women roasted their bodies, collected the grease which dripped to make mignan, that is to say soup, boiled the intestines in large clay pans and then mixed flour and the cabbages of their land with it. Then they divided the shares which were brought to everybody by little girls. The old women start the laments at mourning and when guests are received. They teach the young girls. They are more corrupt and brazen in their language than young women. They are very dirty when they reach old age. It is true however, that I met some who were very good, honest and charitable.

7: Evreux--90-91 (1611-13) 1864 Tupinamba
116, 888, 775

There were at Fort St. Louis two kind old Tabaiares women, who never failed to bring me their little wares, and when they offered them to me they wept and excused themselves for not having made better. I haven't much hope for these old women: when [91] they die they are not much mourned nor regretted, since the savages find it very easy to have young. I will permit myself to say that the savages, through superstition hold that women have great difficulty after they are dead, to find the place where their fathers dance, beyond the mountains and that most of them are left by the wayside, if a few of them do arrive. They become very dirty, when they reach a decrepit age, and there is this distinction between the old men and old women, that the old men are venerable, and represent in their way, gravity and authority; on the contrary the old women of this country are crabbed and wrinkled like a burnt parchment: notwithstanding that, they are very respected, as much by their husbands as by their children and especially by the girls and young women.

7: Evreux--91-93 (1611-13) 1864 Tupinamba-1-2
116, 601

Relationship among these barbarians has as many echelons and branches as ours, and is preserved from family to family with as much care [curiosité] as we can exercise, except the point of incest [Castimonie] which is rare among them, if not on the highest echelon, that is between father and daughter. As for sisters and brothers, they do not marry each other, but I have my doubts about the rest of their affairs, and not without reason, but this is not worthy to be written.

The first branch comes from the trunk of their ancestors or grandfathers, whom they call Tamoin, and under [92] this term they include all their forbearers, back to Noah and up to the last of their ancestors; and it is strange how they remember and recount from ancestor to ancestor, their forbearers...

The second branch grows from the first and is called Touue, that is, father, and is the one who begets in true and legitimate marriage, such as is practiced elsewhere: Because the law for illegitimate offspring, is different from that of legitimate, ... This paternal branch produces another which is called Taire, that is , son, which branch is spliced and forked into various branches on which they impose these names Chéircure, that is, my grandbrother, or my elder brother, who must uphold the branch of the house and of the family, and Cheubouire, which signifies my little brother, or my younger brother, who is not obligated to uphold the house, except in the case of the death of his older brother. When one of these two brothers has a child; this child, male or female,

7: Evreux--91-93 (1611-13) 1864 Tupinamba-2
116, 601

must call the brother of his father Chétouteure, that is, my uncle, and his wife Chèachè, my aunt. Similarly, if his father has sisters, he calls them Chèachè, my aunt, and the husbands of the sisters Chètouteure, my uncle. The uncles and aunts call the male infants of their brothers, or sisters Chèyeure, that is, my nephew, and the daughters Reindeure, or Chereindeure, my niece. The children descended from two brothers, or from a brother and a sister, or from two sisters are called thus. The males Rieure, or Cherieure my cousin, the females Yetipere, or Cheitipere, my cousin. As for descent on the female side, the grandmother forms the first echelon, either from the paternal side or the maternal side, that is to say, the mother of the true father, from whom one is descended, or the mother of the true mother [93] who has begotten her, and is called Ariy, or Cheariy, my grandmother. The true mother forms the second echelon, named Ai, mother, or Cheai, my mother. The daughter forms the third echelon, called Tagyre, daughter, or Cheagyre, my daughter. The fourth echelon is of the sister, called Teindure, sister, or Chereindure, my sister. The aunt forms the fifth echelon, called Yaché, aunt or Cheache, my aunt. The sixth echelon is the niece, called Reindure, or Chereindure, my niece or my little sister, which is a way of talking among themselves. The seventh echelon is the cousin, called Yetipere, cousin, or Cheytipere, my Cousin.

7: Evreux--93-94 (1611-13) 1864 Tupinamba
116, 601

Here are the degrees of relationship they use.

	For Males
Grandfather	Chéramoin, or Tamoin.
Father	Touue, or Chérou.
Son	Tayre, or Chéayre.
Brother	Cheircure, or Chéubouire
Uncle	Touteure, or Chétouteure.
Nephew	Yeure, or Chéyeure.
Cousin	Rieure, or Chérieure.
	For Females
Grandmother	Ariy, or Ché-Ariy.
Mother	Ai, or Chéai.
Daughter	Tagyre, or Chéagyre
Sister	Theindeure, or Chéreindeure.
Aunt [94]	Yaché, or Chèaché.
Niece	Reindeure, or Chéreindeure.
Cousin	Yetipere, or Ché-yetipere.

7; Evreux--94　(1611-13) 1864　Tupinamba
116, 601

In addition to these relationships, there are two others contracted through alliance, : either giving a daughter to someone, or receiving a daughter as wife for their son, or, secondly, by contracting an alliance of hospitality with the French, especially when they give them their daughters for concubines. They call those to whom they give their daughters, Taiuuen, son-in-law, or Cheraiuuen, my son-in-law. They give to the daughter whom they receive as a wife for their son the name Taütateu, bru, or daughter-in-law, or Chérautateu, my daughter-in-law; they call the Frenchman with whom they contract an alliance of hospitality, Touassap, companion, or Ché touassap, my companion, and sometimes Chéaire, my son, or Cheraiuuen, my son-in-law, and then the Frenchman keeps his daughter for a concubine. --These are the terms used.

Son-in-law	Taiuuen, or Ché-raiuuen.
Daughter-in-law	Taütateu, or Cheraütateu
Companion [Compere]	Touassap, or Chetouassap, or Ché-aire.

7: Evreux--95 (1611-13) 1864 Tupinamba
116, 848

Illegitimate children are all the children who have been born outside the legitimate marriage as practiced by the Tupinamba, and among these children there is a hierarchical arrangement: on the highest level are those who are the offspring of a Tupinamba man and woman; the second rank are those who result from the union of a Tupinamba woman and a Frenchman; the third are offspring of a Tupinamba man and a slave woman; the fourth rank are the offspring of a Tupinamba woman and a slave man; and the lowest rank are the offspring of a slave servant and a Frenchman. . . .

These illegitimate children are called in their language Marap, or Ché-marap; and the illegitimate children of the French are called mulatoes [mulatres].

7: Evreux--96-98 (1611-13) 1864 Tupinamba-1-4
116, 521, 576

Their salutations, requests, and responses, when they are talking to each other, are extremely soft and low: moreover they pronounce their words with a rather long accent, very soft and drawn out, especially the women and girls;. . . Below is their manner of speaking in daily conversation.

In the morning when they arise they say:

Good day [Bonjour]	Tyen-de-Koem
And you also.	Nein Tyen-de Koem.

In the evening when they return from work and separate, they say:

Good evening [Bon soir]	Tyen de Karouq.
And you also.	Nein Tyen de Karouq.

When night falls and they wish to go to bed they say to each other:

Good night	Tyen-de-petom.
And you also.	Nein Tyen-de-petom.

If they see someone coming toward them or passing them, or if they meet someone along the road, often they stop a little, and engage each other with a word and a familiar expression.

From whence do you come?	Mamo soui pereiou?
Where are you going?	Mamo peresso?

Then they respond telling where they come from and where they are going, and it is ordinarily one of the following things, since all their life and exercise is taken up with fishing in the sea, going into the forest, cutting the trees, visiting their gardens, planting their roots, gathering their fruits, pulling up their turnips, hunting, [97] walking here and there, visiting the villages; and the lodges of another, it is thus they respond:

I come from the sea	Paranam-soui-Kaiout.
I come from fishing	Pira-rekie-soui-Kaiout.
I come from the forest	Kaa-soui-Kaiout.
I come from cutting wood.	Ybouira monosoc
or	Ybouira mondoc.
I come from the garden	Ko-soui-Kaiout.
I come from gardening.	Ko-pirarouer-Kaiout.
I come from digging and planting.	Maĕtum arouere.
I come from gathering fruits.	Vuapoo-arouere-Kaiout.
I come from hunting.	Kaaue-arouere-Kaiout.
I come from a walk.	Mosou-arouere-Kaiout.
I come from such and such a village.	Taaue-soui-Kaiout.
I come from seeing such and such a person.	Ahere-piac-soui-Kaiout.
I come from my lodging.	Cheroe-soui, or, Cheretan-soui.

7; Evreux--96-98 (1611-13) 1864 Tupinamba-3
116, 521, 576

Adieu, I am going.	Ne in cheaiourco.
Adieu, we are going.	Ne in oro iourco.

If one of their neighbors goes to seek them in their lodge, or if they see someone in trouble, searching here and there for something, they ask,

What are you looking for ?	Maĕperese-Kar ?
What do you want ?	Marapereico ?

Then they say what they are looking for and what they want very freely; for example:

I want something to eat.	Ageroure deué-cheremyouran ressé.
I want some flour.	Ageroure oui ressé.
I want flesh. [de la chair]	Ageroure soo ressé.
I want some fish.	Ageroure pyra ressé. [98]
I want some water.	Ageroure v. ressé.
I want some fire.	Ageroure tata cheué.
I want a knife.	Ageroure xè.
A hatchet.	Iu.

If they see someone very pensive, they ask what the matter is, of what he is thinking.

What are you thinking about ?	Mara-péde-ie mongueta ?

He answers:

I'm not thinking about anything.	Ai Kogné.

7: Evreux--96-98 (1611-13) 1864 Tupinamba-4
116, 521, 576

I'm thinking about something.	Maerssé-Kaien-arico.
I'm thinking of you.	Deressé Kaien-arico.

If moreover several of them devise something together, they are very curious to know what they are saying, and so they come quietly to find them and ask them.

What are you saying?	Mara-crepe?
or	Mara-erepipo?
What are you talking about together?	Mara-peie-peiooupé.
They answer:	Koio-mongueta.
We are talking of our affairs.	Ore-rei-Koran
We are talking about you.	Deressé Koia-mongueta.

7; Evreux--99-100 (1611-13) 1864 Tupinamba
116, 578, 158

They hate above all things, to see one of their number picking a quarrel with his neighbor, which they call in their language, Moiaron, or having an argument, which they call oroacap: When they come across people in such a mood they shun them and do their best not to have an argument with them. Even more, they warn their French friends not to ask anything of these people. If by chance they have wives who are temperamental, they are much oppressed by them and do not take much persuasion to get rid of them or to let them go where they like. There is in Juniparan a hermaphrodite who externally looks more like a woman than a man. He has the face and voice of a woman and soft long hair, nevertheless [100] he is married and has children, but is of such a bad disposition that he is forced to live alone, for the other savages of the village are afraid to argue with him. I saw a whole family leave villages because of the presence of a savage who was subject to these angry moods.

7: Evreux--100 (1611-13) 1864 Tupinamba
116, 437

I have seen them leave and abandon their merchandise to the one to whom they have sold it in order to avoid bargaining and disputing for the price. Therefore you will note that they use only Yes and No, when they treat among themselves or with the French, without ever bargaining...

7: Evreux--100 (1611-13) 1864 Tupinamba
116, 593, 578

...It happened while I was in this region, that a savage tired of putting up with the angry moods of his wife, so much so that he took a stick in his right hand and his wife's hair in his left; he wished to experiment to see whether this oil and balm would not soften the sharpness of her anger: but he was considerably astonished when it only inflamed the wound, so much so that her anger became even greater: Because, according to the neighbors this woman escaped from his hands, and taking a stick also, she tried to perform the same service to her husband, thus they anointed each other amid the derision of the onlookers. They remained equally master the one of the other, except that the husband was according to fable and general discourse, among both great and small. And the old men in their Carbets said: what business had he to pick her if he knew her as such.

7: Evreux-100-101 (1611-13) 1864 Tupinamba
116, 158, 578

They greatly feared temperamental people whom they call poromatare-vim and they [101] warn each other when they are angry, saying: "Cheporomatare vim," "I am angry" and then nobody says anything, but calms him as much as possible. They call this mogerecoap, that is to say, soften someone else. Aimogerecoap, "I soften an angry person." I noticed that when they saw an angry Frenchman, they were out of their wits, changing color and retreating saying: "Ymari touroussou, He is terribly angry". Che assequeié-seta, "He frightens me." They complained about two temperamental Frenchmen and asked the French to remove them from the village where they frightened everyone, especially the children.

7: Evreux--101-102 (1611-13) 1864 Tupinamba
116, 578

If angry words and fits of temper are unpleasant to them, even more so are arguments and quarrels, which are very rare, and actual fighting called ionoupan and mutual injuries, called ioüapichap, to wound each other. The worst is when, after having fought, they go to the extreme of burning their huts out of resentment. They call this iouapic, to burn mutually. . . . everyone feels it and no one would dare to stop it. They proceed as follows: each one goes to one side and taking a handful of dry palms, lights it and sets fire to the thatched roof saying: "Whosoever can may save his side, as far as I am concerned, I set fire to mine, nobody can stop me." Thus in a short time, the whole village is [102] burned and no one says anything.

They hate being insulted; even those who are prostitutes do not want to be called pataqueres, whores. A woman who had a child by a Frenchman was called by that name, she said that if that name was used again to her she would kill the child or bury him alive. They call insults, courap.

7: Evreux--104
116, 622, 643, 756

(1611-13) 1864

Tupinamba

Villages consist of four huts. Each hut has a chief and these four chiefs obey the village head, the mourouuichave. There is also a chief for the whole province.

In each village there is an official medicine-man, pagy-ouassou. Each lodge has its chief. These four chiefs answer to the chief of all the village: and he with the master chiefs of the other village answer to the sovereign chief of the entire province.

7; Evreux--106-107 (1611-13) 1864 Tupinamba
116, 515

They are very careful of their person and keep very clean. They very often wash their whole bodies and there is not a day in which they do not throw water on their bodies and rub them with their hands to remove any dust or filth. [107]

The women never fail to comb their hair frequently.

7: Evreux--107-108 (1611-13) 1864 Tupinamba
116, 826

They are afraid of getting thin, which they call angăiuare and they complain to their fellow countrymen saying: "ché angăiuare", "I am thin" and everybody pities them, especially when they travel, when they have to fast and work. On coming back with sunken cheeks, everybody cries over them and says: deangaiuare seta "How thin you are, you are only bones."

For this reason the women were afraid to leave their children with the French because of the belief they have that the French are impoverished. . . . [108]

A thin slave who was to be whipped asked that the blows should not be so strong since he was lean and had no fat to protect his bones.

7: Evreux--108 (1611-13) 1864 Tupinamba
116, 224, 262

In order to get fat, many Indians gather and sail in a big canoe, well provided with flour, arrows and dogs. They go to the mainland where they kill as much game as they can: deer, does, wild hogs, tapirs, tatus and an infinity of birds. They stay there as long as their flour lasts getting fat and eating food to their heart's content, bringing back much barbecued meat.

7: Evreux--109 (1611-13) 1864 Tupinamba
116, 264, 574

The tendency of these savages is to give the best they have to their visitors for two or three meals, then they are served only common and ordinary food.

7: Evreux--110-111 (1611-13) 1864 Tupinamba
116, 276, 537

They always have the herb petun in their mouths and they inhale the smoke through the mouth and exhale through the nose. . . . They smoke after their meals and in the morning, in getting up, or in the evening before going to bed. . . . They believe that tobacco makes them eloquent, wise and fluent in words. They never start a speech without smoking. . . . [111] They also believe that the smoke which they swallow keeps them happy and cheerful and prevents them from being melancholy and sad.

The natives who were sentenced to death according to the custom of the country, never went to the execution plaza without petun, and they also refuse to give it up when they are sick.

7: Evreux--111-112 (1611-13) 1864 Tupinamba
116, 264, 271, 515

They eat often, but only a little at any one time. After eating they carefully wash their mouths. [112] If they are thirsty between meals, they drink until half their thirst is quenched and then gargle to soften the heat of their palates. They cook their meat well and never eat it half-cooked, being much more careful than the French in this respect. They rub themselves with the oil of palms, of rocon and of Junipape, which are the things that keep them in good condition. . . .

7: Evreux--112-114 (1611-13) 1864 Tupinamba
116, 164

I saw no one who was totally blind, but they must have them as they call them *Thessa-um*, blind, *Cheressa-um*, I am blind, and *Ressa-um*, you are blind. I saw several who were very short-sighted, especially the older people, and notably the women. It [113] is very common in women after thirty who often could not extract the jiggers from their feet without the help of a boy or a girl. . . .

I saw some with only one eye (whom they call *thessaue*) but in small number, and some squinting [bigle] called *thessauen*, squinting, *Cheressauen*, I squint, *deressauen*, you squint. There are also stammerers [*begue*], *gningayue*, stammerer, Chegningayue, I am a stammerer. The children often have running eyes, and the old people also, whom they call *thessaou-um*, blear-eyed. . . There are some, though very few, who are bald, they are called *apterep*, bald. . . [114] Some have a disease like scab in which they lose their skin each year, similar to *Sainct Main*; nevertheless they do not suffer and are in good health; they are called Kourouuebore, and the scab, Kourouue. . . There are some flat-nosed, called *timbep*. . .

7: Evreux--114 (1611-13) 1864 Tupinamba
116, 774

There is no part of the body to which they have not given a special name. The soul within the body is called an (che-an, my soul, de-an, your soul, ore-an, our souls, pe-an, your soul, [pl.], y-an their soul). The soul separated from the body is called angoüere. [MC: 100 terms for the parts of the body with their Tupinamba equivalents omitted, pp. 114-117].

7: Evreux--125 (1611-13) 1864 Tupinamba
116, 262, 763

When sick people, exhausted by the disease are regarded as doomed by their relatives, they are asked what they want to eat before dying and this is immediately given to them. Their usual diet, before death consists mainly of manioc flour and jonker, that is to say pepper mixed with salt. They believe that such a diet may restore their health. . . .

7: Evreux--125-126 (1611-13) 1864 Tupinamba
116, 763

When a person is about to die, his relatives gather and in general all his fellow villagers. They surround his bed, the close relatives standing near the bed, then the old people and so on according to age. No one says a word, but they look at him attentively, shedding continuous tears. As soon as the poor creature has breathed his last, you may hear their howlings, their cries, their laments composed of a music so diverse, from strong, shrill, low, and childish voices, that any heart [126] would be touched...

7: Evreux--126-127 (1611-13) 1864 Tupinamba
116, 764

After the dead has been cried upon, the chief of the hut or some principal among his friends makes a speech full of emotion beating his chest and his thighs with his hands. He tells the deeds of the dead and ends: "Does anybody have a complaint against him? Hasn't he done what a brave and strong man must do?"....

After the wailing and the speeches, they take the body which is feathered on the head and along the arms. They put on a coat, others a hat if he had one. They bring him cigarettes, his bow and his arrows, his axes, his bill-hooks, a fire, water, flour, meat, fish and the goods which he liked during life. They dig a round pit like a well and he is brought there and buried sitting on his heels, as they use to sit, they lower him slowly in the grave and they put round him flour, water, meat and fish at his right, so that [127] he may help himself. To his left they put axes, bill-hooks, bow and arrows. In a little hole near by they put the fire with dry shavings, lest it go out. Taking leave of him they ask him to bring a message to their fathers, grandfathers, relatives and friends who dance beyond the Andes where they believe they will go after death. Some entrust him with goods to take to their friends. Wishing him courage and a happy journey, they warn him about several things: first not to put out the fire, secondly not to go through the land of the enemies, third, never to forget his axes, bill-hooks when he camps. They cover him with soil and staying on the grave they mourn him saying farewell. The women return often to the graves by day or night and ask whether he has left or not.

7: Evreux--128 (1611-13) 1864 Tupinamba
116, 765

On the road I met a woman who was standing on her husband's grave spilling maize grains. She said: "I am asking my husband whether he has left or not. I am afraid they have tied his legs and arms too tightly and that they have not given him a knife. He only has his axe and his bill-hooks. I brought him this maize in case he has eaten what was given to him, he may take this and go away."

7: Evreux--133-134 (1611-13) 1864 Tupinamba
116, 535

The manner in which he [the chief Big-stingaraye or Grand-Raye] made his entry into the Grand Plaza of Saint Louis, both to salute the Tabayara and to favor the French, was very strange. He placed all his men in a file; they numbered at least a hundred or a hundred and twenty. Some had gourds, others pots, others shields, others clubs, daggers, others bows and arrows, or other utensils. Arranging the maraca players by tens, they went round the huts of the Tabayara, then they came to the big plaza to finish the dance in front of us, which was very much like the [134] dance of the "Pantalons", they walked and advanced slowly in a group, beating the ground with their feet to the rhythm of the maracas and the voices, singing at the same time a victory song praising the French. They moved their heads to and fro and also their hands with gestures, which would have caused the stones to laugh. This dance is called Tapinambos porasséu-tapoüi, that is to say the dance of the Tapouis. Tupinamba dances are quite different: they are danced in a circle without moving from the place.

7: Evreux--136-137 (1611-13) 1864 Tupinamba-1-2
116, 241, 789, 791

There, [MC: on the mainland about 100 leagues from Maragnan] there is a medicine-man who is provided with all necessities and well taken care of. He came shortly before this trip to do his tricks and enchantments in order to gain the clothes and iron tools from the Maragnan savages and to take them to his own country. These barber's tricks were of different kinds. First he had a big puppet which he could manipulate, especially the lower jaw, and in his sermons he made the women [137] believe that if they wanted their seeds and vegetables to multiply four times more than they had previously, it was necessary to bring some of these seeds and vegetables, to give them to the puppet, who would chew them three or four times in its mouth and they would thus receive the multiplying force of his spirit, which resided in the puppet; then by sowing one or two of these seeds or tubers in their gardens all the other seeds and vegetables would partake of the multiplying force of these two. Wherever he went there was such a rush of village women bringing him seeds and vegetables to have them chewed in the puppet's mouth, that he hardly had time to attend to all of them. The women were very keen about it.

He organized a general procession or dance and had all these savages, men, women and children, carrying palm branches, called tucum, and going around the huts singing and dancing. He said that it was to excite his spirit to send rain (because that year rain did not come until late). After the procession they drank to the point of bursting. He

7: Evreux--136-137 (1611-13) 1864 Tupinamba-2
116, 241, 789, 791

had several big vessels filled with water, and muttering, I do not know what words over them, he plunged a palm branch in them and sprinkling every one on the head, he said: "Be clean and purified so that my spirit will send rain in abundance." He planted a May tree in the middle of the village, covered with cotton, and after he had turned around and around it, he promised them that this year they were to have an abundant cotton crop.

7: Evreux--138-139 (1611-13) 1864 Tupinamba
116, 791, 776

He made the natives believe that he had a good spirit, who was a great friend of God and that he was not bad and that he wished to do well. "He eats with me," he used to say, "he sleeps and walks ahead of me. Often he flies in front of me. When it is time to open a clearing, I mark its limits with a stick and the following day all is done." Some Christian Indians on hearing that the French were going to punish [139] this medicine-man, said that they must have pity on him and do no harm to him, for he had never been bad and he did his best to multiply the goods of this earth.

7: Evreux--140 (1611-13) 1864 Tupinamba
116, 342, 726

War parties were accompanied by women. In the evening the men went fishing and hunting and the women fetched water. They built small provisional huts (ajoupanes). The war chief suspended his hammock in the largest cabin and all the other chiefs took their hammocks to his quarters where they spent the night. A custom which they always observed, especially when they were near the enemy. They took good care to attenuate the brightness of their fires, for there are always sentries at the top of the trees who watch for the glare of camp fires.

7: Evreux--141 (1611-13) 1864 Tupinamba
116, 534

War trumpets are made of a piece of wood, hollowed out, with a mouth and a bell like trumpet.

7: Evreux--142-143 (1611-1613) 1864 Tupinamba
116, 222, 251

The Tupinamba used to go to the forest where they could collect the eggs of guara. They barbecued them and thus could keep them for more than two months.

7: Evreux--167-168 (1611-13) 1864 Tupinamba
116, 226, 251

The natives of Maranhão, Tapuytapera and Comma have a yearly and assured fishing season. . . . A few months after the rains, when the waters have receded, they sail in great numbers, with flour for several months or six weeks, and navigating along the coast they go to a place about 40 leagues away from the Island. They camp there building their ajoupanes (provisional cabins) and then fish, hunt alligators, and look for turtles. . . . The fish are caught in pools along the sandy shore where there is little water. If they come later in the season, these pools are dry and the fish dead. The number of these fish cannot be estimated. Though there are many natives who take them, far more are still left. . . . These fish are captured with small nets called poussars. They split the fish by the [168] dozen and barbeque them on a boucan, where they are smoked without removing the intestines. They take them back to their huts and live on them for a month or even two. When they want to eat them they remove the skin, which they pound in a mortar into a powder. They make their migans, that is to say their soup, with it.

7: Evreux--168 (1611-13) 1864 Tupinamba
116, 252

Smoked fish are boiled in water. The broth is the migan. [MC: this is made by drying the skin of the fish in the sun and pounding it to a powder, which is used for the broth.] The Indians considered smoked fish a great delicacy.

7: Evreux--169 (1611-13) 1864 Tupinamba
116, 224, 252

They shoot alligators [MC: native term caimans] by aiming at the neck or the stomach, both of which are unprotected, then they finish killing them with cudgels. They skin them, cut them in pieces and barbecue them. If they are small, they boil them with their scales on and consider them better tasting when cooked in this manner. Sometimes, they are roasted in their own grease, and then nothing is lost.

7: Evreux--172 (1611-13) 1864 Tupinamba
116, 252

Turtles were cooked in their shells without removing any part.

7: Evreux--172 [2] (1611-13) 1864 Tupinamba
116, 757

Inflamation of the ear was treated with turtle blood mixed with woman's milk.

7: Evreux--173 (1611-13) 1864 Tupinamba
116, 224, 857

[AM: Summary: European rats were hunted with clubs, arrows, and with the help of dogs. The dead rat was hung from a pole and used by the children as a target. European rats were never eaten.]

7: Evreux--173-174 (1611-13) 1864 Tupinamba
116, 224, 252

The native wild rats were hunted in the forest. To hunt the native rats, they dug a pit and several burrows leading to the pit. The rats were chased by a party of young men closing toward the trap , shouting and beating the bushes to frighten the animals. [174] The rats would run toward the ditch and enter the different burrows. Men jumped into the ditch and there they would club the rats, while others prevented them from escaping through the burrows which they had entered. . . .

The rats are roasted on the *bucan* or on embers. They open them, clean them, but do not remove the skin, so that the fat would not be lost. They spread flour on them.

7: Evreux--176 (1611-13) 1864 Tupinamba
116, 222, 262

They eat flying ants, which they capture by hand at the beginning of the rainy season when the insects move to other abodes. Men, women and children go after them and capture them. They break their wings and throw them into a calabash. They roast them and eat them.

Women also collect these ants when they leave their anthills. They squat near the entrance of the anthill and sing a chant, "Come, come my friend you will see the good-looking girl, she will give you hazelnuts." If two women hunt ants together, they alternate the chant.

7: Evreux--177 (1611-13) 1864 Tupinamba
116, 224, 252

The Indians hunt two kinds of lizards: taroüire (large lizards), and tojou (small ones) .... They shoot them with arrows among the mangroves.... They boil them or roast them....

Land lizards are hunted by children, who roast them on the fire without any preparation.

7: Evreux--186
116, 372, 354

(1611-13) 1864

Tupinamba

The fires which they build in their huts at night protect them from the mosquitos, which then do not enter the huts.

7: Evreux--197 (1611-13) 1864 Tupinamba
116, 224, 231

Jaguars fear the fire and in this way the savages protect themselves against them... They [MC: jaguars] make war on dogs and apes, coming up to the village to seize the dogs... When they go on a hunt the Tupinamba take many dogs which are frequently caught and killed by the jaguars... Women wail over the dogs thus killed.

7: Evreux--199 (1611-13) 1864 Tupinamba
116, 224, 231

The Tupinamba capture monkeys by shooting at them with a bird arrow [AM: arrow with a blunt head]. The stunned monkeys fall to the ground and are tied up, and tamed.

7: Evreux--202-203 (1611-13) 1864 Tupinamba
116, 411, 825

They use as feathers for their arrows, the feathers of birds of prey. They believed [203] that if the feathers of this bird were associated with those of any other bird, a parrot for instance, the eagle feathers would eat the other feathers.

7: Evreux--204-205 (1611-13) 1864 Tupinamba
116, 223, 231

The ara, caninde and other birds are taken into captivity by the Indians in an amusing way. They go through the woods observing the trees where these birds spend the night and where they roost after they have eaten. When they have made this discovery, they build on the top of the tree a little round cabin, which will hold three or four men, made of palm leaves. They climb into it and wait for the birds to come. The birds come near expecting to rest but are surprised by the Indians who shoot at them with blunt arrows, which stun them without killing them. They fall to the ground where they are captured. In time [205] they are tamed, and though set free they do not leave their master's house. They roost on the houses making a terrible noise. They learn to speak like parrots and provide their masters with feathers with which to decorate themselves.

7; Evreux--220-221 (1611-13) 1864 Tupinamba
116, 553

The occupants of a village visited by a Frenchman will give him a name taken from nature which [221] seems to them to suit his temperament or appearance. For example one Frenchman was called Mule's Ear because his ears turned forward, another was called Big Throat because he never had enough. . . . these were usually decided on in the Carbets [MC: councils]. . . each one gave his opinion as to an appropriate name and the one which gained general favor was chosen. This was only done for men of honor, the vulgar were not given names by the assembly.

They have another way of naming people. If they like you very much and make much of you, they bestow their own name on you.

7: Evreux--230-257 (1611-13) 1864 Tupinamba-1-3
116, 177, 609

We have known the French for a long time and not one of them has brought us any pays, nor told us that which the Fathers tell us through their interpreters; they even make the Caraibes live in a different manner, which they hadn't the habit of doing formerly with us. They forbid the French to take our daughters, or to ask us for merchandise. They say great things of God, and talk to him in the churches: and when they wish to talk, they close the doors and make us go outside so that God may descend before them: and then all the Caraibes fall on their knees. They cause Toupan [MC: God] to drink from beautiful golden vessels... They themselves are clothed in rich accoutrements. When they wish to talk to the Caraibes they sit in the middle of them, and only one Father speaks. All the French listen..and we do not know what they say because all the doors are closed. After they have talked, they begin to chant one after the other and read a Cotiare which they chant, that is, a book... They claim that all our ancestors are lost with Giropari, burning in the subterranean fires, and they make fun of us when we weep and [231] lament on the tombs of our relatives. They have thrown into the forest, the food, drink and fire which we had the custom of giving to our dead relatives for making their voyage to the land of our grandfathers in the mountains of the Andes. They preach that we are mistaken to believe in Barbers and Sorcerers, especially in their blowing to cure diseases. They speak spitefully against Giropari, and fear him not at all. They promise to those who believe in Toupan, and who will

7: Evreux--230-257 (1611-13) 1864 Tupinamba-2
116, 177, 609

have their hands washed, that they may mount on high to the Heavens, beside the stars, the sun and the moon; where they claim that Toupan is seated and around him his Maratas, and all those who believe in him. They do not want any young girls nor wives, and say that the son of Toupan had none, thus he descended into the stomach of a young girl called Mary, with whom her husband had never had relations. They have days when they eat no flesh. . . . When we go to see them [MC: i. e. the French priests], they caress us and especially our children whom they say no longer belong to us but to them and that the Toupan has given them to them. . . [232] and that they will teach our children to speak to Toupan. . . They say that they will bring French women to teach the children. . . . Ah! say some, if they bring women from France then they will surely not leave us, especially if they give us women from France. If I had (said one Tupinamba man in particular) a wife from France I would want nothing more. I would make as many gardens for the French as for myself, as many as I have fingers on my hands and feet, that is, twenty, indefinite number, which signifies many; because after they have counted to twenty they are at the end of their rope. . . The chief Great-Dog declared: They have promised [233] to bring me a wife from France, whom I will marry at the hand of the Fathers, and I will become Christian. . . My first wife is old, she no longer needs a husband. For the 8 younger ones I have, I will give them as wives to my relatives, and then I will have only my French wife and my old wife to serve us.

7: Evreux--230-257 (1611-13) 1864 Tupinamba-3
116, 177, 609

These discourses were followed by action, for several small children were brought to us. . .[MC: Summary:[233-257] The children who were baptised called their godfathers, usually Frenchmen, Cherou, my father and the Tupinamba fathers of the children. In succeeding pages the author describes several baptisms of children and of adults who were sick and sought baptism just before they died, also of other adults who were converted. Several of the converts returned to their villages and converted others.]

7: Evreux--246 (1611-13) 1864 Tupinamba
116, 776, 791

A medicine-man told the French missionaries that he was visited by elves who flew in front of him when he went to the woods and that they changed color, that they did not harm him, but were quite tame with him; all the same he was doubtful as to whether they were good or evil spirits. For they believe that there are good and bad spirits. He had three wives, before he became a Christian, according to the custom.

7: Evreux--257-259 (1611-13) 1864 Tupinamba
116, 177

[MC: The following is the living schedule which the Tupinamba Christian converts observed: 1. they gather everyone in the chapel morning and evening for services. [258] 2. They live communally, dividing their stores equally. 3. They do not go to the Caouins, drinking parties and assemblies held by the Tupinamba, believing that the Caouins were invented by Giropary, for spreading discord. [259] 4. These new Christians go about dressed as well as they can, and walk in company together, carrying neither bows nor arrows, unless they are hunting or fishing, otherwise carrying only a black or red ebony stick.]

7: Evreux--280 (1611-13) 1864 Tupinamba
116, 776, 821

The Tupinamba have since the beginning of time called God, Toupan [AM: Tupan], the name which they give to the thunder, . . . I inquired from the old people through an interpreter whether they believed that Tupan, cause of Thunder, was a man like us. They answered no, because if he were a man like us, though a great one, how could he run so fast and go from East to West when it thunders, and that the thunder bursts as well here as over the four parts of the world, and even in France. Also man must be born of another man. . . therefore Tupan cannot be a man. . . .

7: Evreux--280-282 (1611-13) 1864 Tupinamba
116, 776

They have a natural belief in spirits good and bad. They call the good spirits or angels apoiaueue and the bad spirits [281] or devils ouaioupia. They think that the good spirits send them rain at the right time, that they do not harm their plantations and that they do not strike and torment them. The spirits go to the sky to tell God what happens here and that they do not scare people at night in the woods. They accompany and help the French. . . . The bad spirits are under the control of Geropari, who is God's valet and who was thrown away by God for his evil deeds. He is the one who prevents the rains from coming in time, who betrays them in war, who strikes them and frightens them. Generally he haunts abandoned sites and especially the places where their relatives have been buried. Some Indians told me that as they went to a deserted village to pick up cashews, Geropari dashed out of the village with a terrible cry and hit a few of their group. They also say that Geropari and his people have certain animals which are never seen and which only walk at night uttering fearful cries. The devils keep company with them and these animals are used by them either as men or women. They are called soo Geropari, Geropari's animal. They have night birds which do not sing but utter an unpleasant lament. The Indians call them ouyra Geropari, the devil's bird and they say that the devils hatch with them and that they lay an egg [282] here and another there and that the devil sits on them.

7: Evreux--283 (1611-13) 1864 Tupinamba
116, 775

They believe that only virtuous women have an immortal soul and that after death they should be placed among the men who all have an immortal soul. They believe that the souls of bad people go with Giropary, that they are tormented by the devil, and that they remain in deserted villages where their bodies are buried. As to the souls of the good, they are sure that they go to a place of rest where they dance continually without lacking anything that they want.

7: Evreux--285-291 (1611-13) 1864 Tupinamba-1-2
116, 756, 791

These magicians do not have any teachers, but they are what their minds make them. The more proficient have to thank their wits for it. Many learn the profession, stimulated by the honors and profits to be gained by expert shamans, but few reach perfection. In all the villages old men and headmen profess knowing a little of the art. The novices learn how to boast and tell wonderful stories about themselves and they achieve a few tricks in the presence of their fellow villagers and thus get the fame which enables them to indulge in that profession. They are later promoted by chance or accident. For example, they may foretell rain, [286] and then it actually pours. A sick man whom they have been treating may recover.... Less important medicine-men are to be found. They have little fame and do not draw large profits from their profession. Between the small fry and the great shamans, there are men who are better trained. [287] There are magicians in villages who take care of dances and of other things depending on their service. If any one else of the same category would incroach upon their territory, they would be displeased, but if a greater shaman is invited, they must be patient.

The more famous a shaman is, the graver he appears. He speaks little, enjoys solitude and enjoys marks of respect. They are highly esteemed by chiefs, who address them with reverence, and no one dares hurt their feelings. To maintain such consideration, they build their huts apart, away from the neighbors...[288] These poor

7: Evreux--285-291 (1611-13) 1864 Tupinamba-2
116, 756, 791

savages believe that shamans, especially the great ones can send them diseases, famines, and remove any evil whenever they want. . . . [289] ¶The great Thion [MC: a Tupinamba chief] fell ill as soon as he arrived at Fort St. Louis from Miary, and believed for certain that the disease was the work of the great Barbier [MC: sorcerer] of the country, who wished to prevent the people of Miary from coming to his Island. . .

The great shamans, pagy ouassou, are like the lords of a province. They are feared and greatly dreaded. They obtain great authority by their tricks. . . . Wherever they go, they are followed by people. They are grave and inaccessible. When they travel they have many followers. They also have several wives and all sorts of goods. Their fellow tribesmen are always glad to bestow presents on them and with their shamanistic performances they deprive them from what they have stored in their trunks. [290] They never disclose their tricks to the public, but when they are among themselves they laugh at them.

[AM: Summary: The shaman of Tapuytapera had in his province and among his neighbors the reputation of a real spell-binder, who could send death at will, and cure those whom he chose. The great chief Yapy-ouassou poked fun at him, but when he became sick, he was convinced that he had been bewitched by the Tapuytapera magician [291] and he sent him presents to placate him.]

7: Evreux--293-296 (1611-13) 1864 Tupinamba
116, 776, 787, 791

One of the shamans who lived in the plains of the Mearim river, had familiar spirits in the guise of small black birds, who warned him about things he had to do and events which occurred on the island or elsewhere. Thus he was told that the Tapuy would loot his fields but not harm him. The prophecy came true. This shaman refused to visit the white settlement saying that his spirits were fearful of the French and that if he disobeyed they would not till his gardens any more, and that he would lose his authority among his people. [294]

Another shaman fed a bat who spoke to him in human voice and was so loud that it could be heard six feet from the hut, not distinctly, but in a confused childish voice. The shaman answered him when he was by himself. When he noticed that the bat was about to talk to him he ordered the people out of his hut. . . . [295] This shaman had built a little recess of palm leaves for this bat. The bat would call him by his name. He used to feed it the same kind of food that he ate himself.

7: Evreux--300 (1611-13) 1864 Tupinamba
116, 787 791

The shamans communicate with the devil by the following method. They dig a hole in the ground in an isolated hut. There the shaman lies on his stomach and puts his head in the hole, closing his eyes. They ask questions of the devil and get answers from a voice coming from the bottom of the hole.

7: Evreux--301 (1611-13) 1864 Tupinamba
116, 756, 791

. . . There was an old woman sorcerer on the Island who made herself known only in secret. The savages had great faith in her and she was used only for incurable diseases. When the other sorcerers were at the end of their rope, then she was invited, and came in secret. . . [MC: she treated her patients in a special hut, where she summoned the spirits and no one dared to look inside because the spirits were dangerous and evil and would harm anyone who looked.]

7: Evreux--302 (1611-13) 1864 Tupinamba
116, 778, 791

Certain shamans have small cabins in the woods where they consult their spirits. It is rather common for shamans of the island and of other nearby regions, to build small palm cabins in hidden places. There, they place small wax or wooden idols in the form of a man. Some are big, some small, but they are never larger than a cubit. On certain days the magicians go there alone bringing fire, water, meat, fish, flour, maize, vegetables, colored feathers and flowers. They sacrifice this food to the idols and burn fragrant gums. They decorate the idols with the feathers and flowers, then they stay a long time in the cabins alone. We may believe that this is in order to communicate with the spirits.

7: Evreux--306 (1611-13) 1864 Tupinamba
116, 783, 791

It is the custom of the pagy-ouassou to celebrate at certain times of the year public lustrations, that is to say superstitious purifications by means of water aspersion on the natives. . . . Ordinarily they fill large jars with water and utter secretly a few words over them. They also blow smoke into them and mix some powder of the hut where they are, and then start to dance. The shaman then takes palm branches which he dips in the water and sprinkles the company. This being done, everyone takes some of that water in wooden bowls and washes himself with it as well as his children. . . . Pacamont, shaman of Comma, pretended to cause water to surge up in his hut. In fact, he had arranged a pipe coming from a vessel.

7; Evreux--307 (1611-13) 1864 Tupinamba
116, 825

The Tupinamba have a superstition that when they see a certain species of venomous lizard [AM: salamander] of many colors who live in their waters, they consider that any spring where these lizards live is dangerous for women and that Giropari drinks of its water. Knowing of this superstition I made use of it to rid myself of the importunity and annoyance which the women caused me who washed in the fountain of our place in St. Francis; because I caused the rumor to be started that there were these lizards living in the fountain and after that no one approached the spring. They believe that these lizards throw themselves on women, keep company with them and that the women become pregnant from them and produce little lizards instead of children.

7; Evreux--308 (1611-13) 1864 Tupinamba
116, 755

[AM: Summary: Treatment of diseases: They suck with their mouths, as strongly as possible, the evil from the patient's body, into their throats. They swell their mouths as if they were full and exhale with violence the air which is in it, producing the noise of a shot, then they spit saying that this is the disease which they have sucked out, and they try to convince the sick man of this. One of these shamans pretended to extract nails from the stomach of a young patient.]

7: Evreux--309 (1611-13) 1864 Tupinamba
-116, 783, 791

The great pagy Pacamont visited the villages of his jurisdiction and there he ordered everyone to confess to him, especially the girls and women. If a woman refused to tell everything, he threatened her with his spirit, saying that if they did not confess all the spirit would torment her and would know whether she had told everything or not. Then he gave them some sort of absolution.

7: Evreux--325 (1611-13) 1864 Tupinamba

116, 622, 756

Pacamont was small of body, homely and abject, so much so that anyone who did not know him would be unimpressed, however, he was the most important and influential of all the chiefs of Maragnan [AM: Marahão] especially in the Province of Comma, which was one of the most beautiful, fertile and populated of those of the Tupinamba. He had such influence there that one word from him could move the entire population and he was greatly feared. He was crafty and shrewd. . . and by his craft and shrewdness he attained his power. He was also a very famous shaman and enjoyed a great reputation as a medicine-man. He had thirty wives.

When he entered the French fort with great fanfare he was carried by his wife as if he were a baby. He was straddling her hip.

7: Evreux--340-344 (1611-13) 1864 Tupinamba
116, 177, 622, 754

The great sorcerer [Barbier] of Tapouitapere is a very venerable man, of goodly stature and well proportioned, fine warrior, modest, grave, and who speaks little; great friend of the French, possessing over the inhabitants of his province as much power as Pacamont in Comma and Iapy Ouassou in Maragnan, the Grand Raye [341] in Caietez, Thion and La Farine De trempee over the Tabaiares [MC: Tabayara]; he has several handsome children who are faithful to France and Christians. . . . [AM: Summary: He was a man of great political power in his country. He was the one who sent several hundred of his men to work for the French. He told the Father that he became a chief because of his war deeds, rather than his knowledge of shamanism. He confessed that he had no familiar spirit and that he would make himself respected by threatening to inflict disease on those who did not respect him.]

7: Evreux--350 (1611-13) 1864 Tupinamba
116, 668, 791

There was among them [AM: the Tayabara or cannibals] a great shaman who apparently communicated with the devil and who had such authority over the savages that whatever he ordered they did. . . . He told them to follow him to a land where everything grows without work or effort. That nation followed him and they died by the thousands. Finally they found themselves in a big forest and the magician made them stop, persuading them to stay there and dance until the spirit told them where the place was that they were to go to. De la Ravardiere found them there and convinced them that they had been deceived. They realized it and getting into his boats came to Maranhão. Where shortly afterwards a miserable Frenchman picked a quarrel with their chief, who to avenge himself provoked the Tupinamba and killed them, they put to death some hundred whom they ate, the others were reserved. This massacre was committed some 5 or 6 months before our arrival on the Island.